

DOCUMENT RESUME

ED 340 789

UD 028 155

AUTHOR Nobles, Wade W.
TITLE The HAWK Federation and the Development of Black Adolescent Males: Toward a Solution to the Crises of America's Young Black Men. Testimony before the Select Committee on Children, Youth and Families. Congressional Hearings on America's Young Black Men: Isolated and in Trouble (Washington, D.C., July 25, 1989).
INSTITUTION Institute for the Advanced Study of Black Family Life and Culture, Inc., Oakland, CA.
PUB DATE 25 Jul 89
NOTE 33p.
PUB TYPE Legal/Legislative/Regulatory Materials (090) -- Reports - Evaluative/Feasibility (142)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Adolescents; African Culture; *Black Youth; Economically Disadvantaged; High Schools; Individual Development; *Males; *Racial Bias; Self Actualization; Self Esteem; Social Problems; Urban Problems; *Urban Youth; Young Adults; Youth Problems; *Youth Programs
IDENTIFIERS African Americans; Masculinity

ABSTRACT

Sources of the crises faced by young black men lie not in the young men, but in society which portrays them as stereotypes. Social conditions are at the root of the following problems of black males: (1) lowered life expectancy; (2) risk of criminality; (3) poor economic conditions; (4) inadequate education; (5) drugs and gang violence; and (6) health risks associated with sexual behavior. The major societal flaw ultimately is racism. To combat the present devastation of the black community and American society, prevention efforts must promote positive youth development and self-esteem. The overall strategy of the HAWK Federation is to reinforce positive black manhood, grounded in African traditions. The HAWK training program, an attempt to influence the values and moral development of young black men, currently operates in a high school in Sacramento (California). Data from the first year confirm its utility in improving academic achievement. The program, which has intentionally created symbols, rituals, practices, and responsibilities to reinforce positive attributes of black manhood, promises to improve student motivation and school success. Attachments include the following: (1) specifications of the Manhood Training and Development Program; (2) program profiles; (3) a 68-item bibliography; and (4) the prospectus for the Center for Applied Cultural and Educational Achievement. (SLD)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *



**The Institute for the Advanced Study of
Black Family Life and Culture**

ED340789

**The HAWK Federation and the Development of Black Adolescents
Males: Toward a Solution to the Crises of America's Young Black Men**

**Testimony before the
Select Committee on Children, Youth and Families
Congressional Hearings on
America's Young Black Men: Isolated and in Trouble**

July 25, 1989

Washington, D.C.

Wade W. Nobles, Ph.D.

**Executive Director, The Institute for the
Advanced Study of Black Family, Life and
Culture, Inc., Oakland, Ca.**

**Professor of Black Studies, San Francisco State
University, San Francisco, Ca.**

**Founding Director, Center for Applied Cultural
Studies and Educational Achievement,
California State University System, Long
Beach, Ca.**

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it
☐ Minor changes have been made to improve
reproduction quality

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

W. Nobles
Inst. Advanced
study Black Family
TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

P.O. Box 24739
Oakland, California 94623

2
BEST COPY AVAILABLE

"Service Through Science"

155 Filbert Street Suite #202
Oakland, California 94607
(415) 836-3245

VO 028 155

Mr. Chairman and members of the United States House of Representatives, Select Committee on Children, Youth and Families, as the Executive Director of the Institute for the Advanced Study of Black Family Life and Culture, Inc., a professor of Black studies at San Francisco State University and the founding Director of the newly established Center for Applied Cultural Studies and Educational Achievement of the California State University System, I wish to thank you for this opportunity to serve as an expert witness on the condition, problems and solutions relative to Black men. I especially want to thank you for having the vision and insight to not only seek an understanding of the plight and crises experienced by America's young Black men but to go even further in your quest by examining solutions to the crises experienced by Black men.

It is especially important that I note for the record that as an "expert", I understand that the observations, information, insights, opinions and perspectives I have to offer have been filtered through the dual prism of being a trained scientific researcher/scholar/academician and a Black man socialized in the United States of America. With that stated condition, my testimony will highlight the socio-political crises experienced by Black men in America, identify some of the reasons why we haven't been able to reconcile America's race problem, give evidence of the concrete consequences of systemic and systematic crises experienced by Black men and conclude with an explanation of the HAWK Federation as one possible solution to this crises.

The Black Man's Crisis or America's Crisis

In a recently aired television documentary regarding the crises in Black America and the destruction of the Black family (CBS Special: The Vanishing Black Family), Bill Moyers in recalling the book, The Invisible Man by Ralph Ellison, noted that "today the young Black man is anything but invisible. He is the one who shows up in the highest unemployment rate; he is right there at the top of the crime statistics; he is the one most threatening to his Black neighbors and the one most feared in the mind of White America".

Having studied both the problems of young Black men (particularly teenage pregnancy, gang violence, lack of motivation, drugs, etc.) as well as the societal constraints which affect Black family viability, the Institute, unlike Mr. Moyers and CBS, understands that the problem is not Black men. The problem is societal. If one looks at the fact that (1) Black unemployment remains twice as high as White unemployment; (2) Black people experience serious crime more often than their White counterparts; (3) only 58% of Black youth in California complete high

school and only 3.6% of those are eligible to go on to college¹; (4) 14% of all births in California are to teenagers and 15% of the teen births are Black; and, (5) the generalized health status of the Black population is worse than that of the White population, then one is able to see that the problems experienced by the Black family, in general and Black men, in particular, are systemic to the socio-political reality of America. These societal conditions and/or structural constraints nevertheless result in deviant familial and personal lifestyles and the Black adolescent male is not immune to this process. In fact, given Western culture relative to maleness (i.e., aggressiveness, strong, unemotional, independent, etc.) and the psychology of oppression, Black males should be highly susceptible to the negative consequences of this condition.

It is, obviously, the social conditions which lead Black youth into entering the path of delinquency, deviancy and negativity.

Robert Hill (1989) notes in this regard that Black men "... are forced to run a 'gauntlet' of school expulsions, special education placement, dropouts, foster care placements, delinquency, arrest, incarceration, unemployment, drug addiction, alcohol abuse, homelessness, homocides and suicides from the cradle to the grave'. In noting the importance of Black men, he concludes, as did James McGee (1984) before him, that the functioning of Black families and I would interject, American society, can not be enhanced until the highest priority is assigned to insuring that Black boys, male youth, adult men and fathers are able to fulfill their responsibilities as productive members of society.

The data are clear that the Black man faces a precarious future. On almost every indicator of socio-economic well-being the Black male lags far behind almost every other sex and ethnic group in the country.

Problem #1-Life Chances of the Black Male: The Black male has a lower life expectancy rate than any other sex and ethnic group. Indeed within the past two years the Black male life expectancy has actually declined. In 1983, the Black male mortality rate (1,020 per 100,000) was almost double that for White males (698 per 100,000) and Black females (590 per 100,000) and three times that for White females (393 per 100,000). The incidence of drug-related disease (cirrhosis of the liver) for Black males under 35 years is 12 times higher than with any other comparable group. In 1983, the death rate for cirrhosis of the liver for Black males was 23 per 100,000, almost double that of White males of 13 per 100,000, double that

¹ In response to the educational failure of California's educational system relative to Black children, the newly established Center for Applied Cultural Studies and Educational Achievement was developed by the California State Department of Education and the California State University System to directly affect systemic and systematic changes at every level of the educational experience of African-American students (see appendix

of Black females of 11 per 100,000 and four times that of White females of 6 per 100,000. The death rate for heart diseases for Black males was 308 per 100,000, the highest rate for all sex and ethnic groups.

The Black male has a 1 in 21 chance of being murdered in his lifetime (i.e. by age 65) compared to a 1 in 104 chance for the Black female, a 1 in 131 chance for the White male and a 1 in 369 chance for the White female. Homicide is the leading cause of death among Black males 15-24 and one out of every three deaths (38.5%) of Black males 20-24 was due to homicide. The Black male homicide rate of 54 per 100,000 males was seven times that for White males, five times that for Black females and eighteen times that for White females. Although Black males comprise only 6% of the total population of America they account for 34% of all the murder victims.

Problem #2-Criminality of Black Youth: Although the Black population represents 12% of the total population it accounts for 46% of the prison population. Of the Black prison population Black males account for 89%; 54% of the Black males in prison were below 29 years. The incarceration data are also indicating a new level of drug-related behavior in the Black community.

Problem #3-Economic Condition of the Black Males: In terms of the opportunities for participation in the mainstream economic activities the data indicate that Black males are increasingly becoming a marginal group. Labor force participation rates for Black males fell from 83% in 1960 to 75% in 1983. At the same time the unemployment ratio for Black males has remained constantly at double that for White males and currently stands at 14.9%. Unemployment among Black male adolescents was 49.6% in 1983. The implication of these data is that large portions of the Black male population are not participating in the formal economic structure of American society.

Problem #4-Educational Level of Black Male Youth: Educational data indicate that Black youth, in general, are scoring consistently below the national average across all grade levels and all subjects and are not being prepared for entry into college. In addition the data also indicate that Black male students drop-out, or are "pushed out", of the school system at higher rates than other sex and ethnic groups.

Problem #5-Black Youth and Drugs and Gang Violence: Drugs, youth gangs, violence, victimization and crime are increasingly becoming part of the everyday experiences of Black males. There can be little doubt that drug use and abuse has reached epidemic proportions within the African-American community. The primary drugs in the African-American community have traditionally been marijuana and heroin, with cocaine being seen as the drug of the rich and powerful. However, within recent years there has been a dramatic shift in the drug of choice in the community. While the incidence of marijuana

The HAWK Federation and the Development of Black Adolescent Males:
Toward a Solution to the Crises of America's Young Black Men

© 1989, Wade W. Nobles, Ph.D.

The Institute for the Advanced Study of Black Family Life & Culture, Inc.

and heroin use appears to have stabilized, cocaine use has skyrocketed with the emergence of crack. In Oakland, for example, it is estimated that 90% of the drug trafficking is in cocaine. The emergence of this drug has brought the more expensive and addictive cocaine into the reach of the poorer sectors of the community. Crack is cheap. It is easy to hide, easy to use, deadly, potent and highly addictive. In this regard, data from the latest National Survey of Drug Use (1987) reported that one out of every twenty-five high school seniors (4.1%) reported having tried crack in the past year. Usage rates were substantially higher among the non-college bound (5.2%) than the college bound (2.8%); and in the larger cities (5.9%) than the smaller cities and non-urban areas (3.5% each).

The increase in drug-related activities is reflected in a corresponding increase in arrests for drug offenses. There was a 19% increase in arrests for drug offenses in 1984, compared to 1983. The alarming trend in this statistic is that there was an 11% increase in arrests for heroin and cocaine sales and a 7% decline in marijuana sales. These data reflect a shift in the pattern of drug activities to the more addictive drugs of heroin and cocaine.

The context of drug use in the African-American community is especially problematic in that most children learn about drugs and are offered drugs the first time by social peers and sometimes relatives. The consequence of this is that children are exposed at early ages to the presence of drugs; are capable of identifying the behavioral modalities associated with drug use; and become quickly acclimated to a drug-infested environment.

Problem #6-Black Male Sexual Misconduct and Health Risk: AIDS is the newest and most frightening danger to emerge from the presence of drugs in the African-American community. However, until recently, in the African-American community, AIDS had been considered a disease affecting white homosexual and bisexual men and some African-American intravenous drug users. At the current time African-Americans (mostly males) represent 25% of AIDS cases, but only 12% of the national population. However, among children the situation is even worse. Currently 59% of children with AIDS are African-American (Health, United States, 1987). Almost all of these children have been infected in utero; 89% of diagnosed children have at least one intravenous drug-using parent.

Given the prevailing pattern of drug use in the African-American community, the sharing of needles common among heroin users represents the primary mode of transmission of the virus in the African-American community. Similarly, the increase in teenage prostitution associated with "crack houses" is placing a large proportion of young women at risk of contracting the virus through sexual intercourse with multiple partners. There is little doubt that the incidence of drug use and sexual misconduct has placed the African-American population at great risk of contracting this deadly virus. Without a doubt, the

The HAWK Federation and the Development of Black Adolescent Males:
Toward a Solution to the Crises of America's Young Black Men

© 1989, Wade W. Nobles, Ph.D.

The Institute for the Advanced Study of Black Family Life & Culture, Inc.

primary effect of substance abuse and sexual misconduct, in the African-American community, is one of death, devastation and destruction as lives are lost, careers are destroyed, families are torn apart and the future resources of the community are depleted.

Toward a Clarification of the Problem

The major societal flaw in America is ultimately racism. It remains pervasive and seems to be forever enduring. To fail to understand the real source of racist behavior and its relation to the historical imaging and treatment of Black males is to overlook the fundamental cause of America's societal flaw and the ultimate explanation of why Black men are "in trouble".

Both symbolically and literally, racism touches every aspect of our lives, particularly, in relation, to the imaging and self esteem of Black men. The negative images and societal projections on the self image and self esteem of Black men began with the historical contact between Africa and the West. It is within this contact that one finds the philosophical basis for racist behavior. During this contact, the one outstanding sign having special meaning was the invention of "the Negro". It is extremely important to recognize that the concept and meaning of "the Negro" is an entirely different and distinct ideological and philosophical construct from the image and meaning of "the African". Given that literally from the beginning of human consciousness to the advent of "the Negro", the position of the Black man and the relationship between the African and the non-African was the opposite of what it is now. The meaning of the African in the historical consciousness of the European, for instance, was, (up until the advent of the Negro) associated with high culture, superior civilization and sophisticated human systems of organization (i.e., governance, commerce, family, religion, etc.)

From the time of the Ionian philosophers, to the Roman Ascension to the Moorish conquest of the Iberian peninsula, evidence abounds that so-called White people viewed the so-called Black people with awe and respect. The terms Ethiop, Blackamoor, Nubian and African all represented, in the minds of the European, a culture and people who were superior and praiseworthy. However, European world domination required the exchange of African respect and admiration for the imaging of the disrespected and unworthy "Negro". The psychological requisite for European domination was, therefore, the destruction of African civilization and history and the re-definition of the meaning of "the African". The European, in effect, had to re-define the African so that we (African people) differed in mentality, attitude, function (behavior) and belief from that which allowed us to rule the known world and contribute to the process of human development. Enter here on the stage of human history the necessity for inventing the concept of "the Negro" and the permanent installation of a Judeo-Christian Greco-Roman philosophical/ideological bases of Western civilization. With the establishment of philosophical doctrines of human domination and exploitation

The HAWK Federation and the Development of Black Adolescent Males:

Toward a Solution to the Crises of America's Young Black Men

© 1989, Wade W. Nobles, Ph.D.

The Institute for the Advanced Study of Black Family Life & Culture, Inc.

like the "Imperium Christianum", "Regnum Europae" and "Societas Christianum", Europe emerged from the dark ages committed to a new interpretation of history and human consciousness steeped thoroughly and inextricably in Eurocentricism. The requisite condition for the legitimacy of this Eurocentrism was the destruction of the Afro-centric world and the establishment in the consciousness of the world the concept of "the Negro".

This period also signals the acceptance of the philosophical foundation of "racism". Note if you will that Ancient African people believed that man existed in one of two conditions. One could exist in a state of "ignorance" or one could exist in a state of "enlightenment". In fact, the ancient Kemetic (Egyptian) people believed that human destiny and purpose was to "grow" from ignorance to enlightenment. The European philosophers, however, translated the African philosophical states of ignorance and enlightenment into the metaphors of "Darkness" and "the Light". Ignorance in turn became signified by "evil" and the enlightenment by "good(ness)", which, in turn, were ultimately symbolically represented as "Black" and "White". With the acceptance of the philosophical belief system that put forth the notion that the nature of the human is evil and that all relationships were linear polarities with superior and inferior classifications, the ancient Europeans ultimately redefined the African development schema of ignorance to enlightenment into a polar opposite continuum of white vs black and good vs evil. The ancient European community in turn classified and sorted the world and its peoples into categories of color with the white people of the world being the good (superior) and the non-white (Black) people of the world being the bad (inferior).

Hence, having (re)classified the African as the Negro with its evil, bad and inferior connotations, philosophical racism simply directs the perceptions and choices of people relative to the value and imaging of the Black man. This is, in fact, the philosophical legacy of Western culture and American society. Note, if you will the popular ideas about Black men. In the United States, the imaging and self-esteem of Black men are clearly grounded in the ideas that to be a Black man is to be a person who is ignorant; does poorly in school; won't work hard; can't work effectively with other Black men; won't support his children; disrespects women; always wants something for nothing; are incompetent and shiftless; over controls his feelings; never tells the truth; is always paranoid; is lazy and violent; is superior athletically and inferior intellectually; is materialistic, possessive, sexually aggressive and lustful, insecure, docile, irresponsible and ultimately dependant upon white approval. These ideas are reflected everywhere, from the portrayal of Black men on television/theatre, to the perceptions of Black elected official.

'The Consequences of the Negative Imaging of Black Males

Though erroneous and false, if said often enough these ideas become the self-fulfilling prophesy. Clearly, if young Black men are nurtured in an environment comprised of these stereotypes and if the philosophical basis of racism prevents us from challenging the belief system which supports these notions, then American society itself becomes the problem for Black men. In effect, the nature of American society shapes the very potential, possibility and potential of the Black man. The problems of Black adolescent males are extremely complicated. They are simultaneously interwoven with the societal problems subsequently experienced by the family and the lack of positive male-defined identity, culture and values. At a time when the news media is popularizing the idea of Black progress, analysis of traditional socio-demographic data indicate that the relative position of the Black population is becoming worse and that the "image of progress" is more real than the "reality of progress". Indeed, Black families across the nation are experiencing an ever-increasing weakness and difficulty in its ability to function as a viable human organization. The problems encountered by the Black family and its children are problems embedded in the nature and changing structure of American society. In recognizing that the "problems of Black adolescent males" are clearly visible in the context of the concrete reality in which they live (i.e., drug trafficking, crime, violence, unemployment, etc.), the cultural context of the problem becomes a focal point for its eradication as well as the theme for its prevention.

Clearly, young black males are in crisis and are at risk of becoming a permanent drain on society and an uncontrollable danger to themselves and their communities. It is clear to us that unless we create a systematic and deliberate attempt to alter the negative forces confronting the Black family and their male children, in particular, the conditions of the Black community will become worse and we will see the emergence of a permanent Black underclass in the 21st century.

Promotion of Manhood vs. Prevention of Deviancy: The HAWK Federation

Given the overwhelming involvement of Black males in the most pathological strands of society (i.e., drug related activity, criminality, unemployment, poor education and health, etc) it is clear that the development of positive Black adolescent males is an important strategy in the prevention of the further devastation of the Black Community and American society. In regards to prevention, it is equally clear that the most effective prevention techniques are those that promote a natural resilience to the targeted pathology. In effect, the best adolescent prevention plan is a plan that promotes positive youth development.

The HAWK Federation and the Development of Black Adolescent Males:
Toward a Solution to the Crises of America's Young Black Men

© 1989, Wade W. Nobles, Ph.D.

The Institute for the Advanced Study of Black Family Life & Culture, Inc.

The Institute's work on human functioning supports the fact that the necessary condition for behavioral change is to effect a change in the 'ideas' held to be true by the actors. In order to provide the developmental experience(s) that are necessary for the proper physical and intellectual growth and development of the Black man-child, prevention activities must alter the negative images, ideas and values that are imposed upon the Black males and develop strategies designed to break the cycle of apathy, despair and hopelessness that pervades many of the urban communities and which places the Black male at risk.

It is the opinion of the Institute that social deviancy, pathology, substance abuse, inappropriate behavior, sexual misconduct, hopelessness, defeatism, etc. are all exacerbated by racism and exploitation and like racist behavior they are all grounded in the American culture. Hence, the task of changing the inappropriate behavior is, in effect, a task of 'culturally realigning' the adolescent's behavior with principles of conduct consistent with the highest level of human functioning. In effect, aberrant behavior which is based on culturally distorted ideas must be realigned with culturally accurate and appropriate 'ideas'. The development of the HAWK Federation is consistent with this strategy.

DESCRIPTION OF HAWK FEDERATION PROJECT

Technically, the HAWK project is a "prescription" which emerged from the Institute's "Cultural Context Problem Solving and Program Development Process". In this process, once the "problem" experienced by a community or institution is identified, the next task is to develop effective solutions or programmatic interventions which reflect both the concrete conditions and the culture of the target community.

The HAWK project was developed to address the problems experienced in the Black community while simultaneously reflecting the historical cultural integrity of the target population².

The HAWK Programme was developed as an attempt to intentionally and overtly influence the values and moral character of young Black males. The sole and singular mission of the HAWK training program is to overtly and intentionally develop competent, confident and conscious African-American

² In regards to the original test site, Grant Union High School, of the HAWK project, the school site leadership had identified teenage pregnancy, delinquency, and school drop-out as problems directly impacting on its ability to educate those children placed in its charge. Although a generalized prevention model, and given the request of the Sacramento host school, the HAWK application at Grant Union High School, accordingly, targeted male responsibility in teenage pregnancy prevention as its goal.

men. Through a process of intentionally introducing to these young men the qualities, attributes, attitudes and responsibilities of African & African-American men of Excellence, the HAWK project stimulates in their character the desire to become high achievers and the best at whatever they do. In so doing, the HAWK process aims at developing in each young man (1) something which he does exceptionally well (competence); (2) a belief that whatever the task, he can be successful at it (confidence); and, (3) an awareness of the historical greatness of African & African-American men and their personal responsibility to the future continuation of that greatness (consciousness). It is, in effect, a universal prevention-intervention programme that addresses simultaneously the problems of drugs, gang violence, academic failure, low aspirations, poor self-esteem and inappropriate sexual behavior.

In regards to youth development, the motivation factor imbedded in the HAWK Youth development and training program is found in

- (1) the Afrocentric cultural precepts of the cardinal virtues of MAAT

Truth
Justice
Righteousness
Propriety
Balance
Harmony
Order

- (2) the principles of initiatory mastery and

Mastery of One's Thought
Mastery of One's Behavior
Devotion to Higher Purpose
Faith in One's Teacher
Faith in Oneself
Faith in One's ability
Free from Resentment/wrong
Free from Resentment/wronged
Ability to Tell Right from Wrong
Ability to Tell Difference between
the Real and the Unreal.

- (3) the codes of proper conduct.

Sense of Excellence
Sense Appropriateness

These serve as the ethos or set of guiding principles that govern the conduct of the young men in the program.

How Does the HAWK Federation Foster Positive Self Esteem?

Two issues are critical to positive self-esteem. One must first have an example or model of the positive self-esteem and one must see a connection or bond between themselves and the "model". The overall strategy of the HAWK Federation is to systematically expose young Black men to an orchestrated series of thinking, feeling and doing exercises which are designed to reinforce and inculcate the idea of "positive Black manhood". One aspect of this strategy is what we have named the "African Mind Model Technique". In this technique, rather than identify "role models", we emphasize the "mentality" which was imbedded in African men of excellence. This is accomplished by having our trainees study and interpret the lives and accomplishments of real African and African-American men of excellence so as to demonstrate that these Black men were or are like them and they achieved greatness. Secondly the exercises help to point out that the only difference between these young Black men and the Black men of excellence was (is) a mentality (ergo, the Mind Model) which reflected a sense of Competence, Confidence and Consciousness.

The result of this technique is that once Black boys are given profiles of Competent, Confident and Conscious Black men and are helped to see their own image and interest in the history and experience of these models then they begin to express a personal sense of their own value and importance (i.e., positive self-esteem).

How Does the HAWK Federation Training Program Function as a Universal Prevention-Intervention Program?

The Institute's work on human functioning supports the fact that the substance or foundation of all behavior is a set of 'ideas' which give the behavior licence and direction. Accordingly, the necessary condition for behavioral change is a change in the 'ideas' held to be true by the actors. In order to provide the educational experience(s) that are necessary for the proper physical and intellectual growth and development of the Black man-child, school systems and/or community agencies have to institutionalize a conscious and deliberate process of altering the negative images that are imposed upon the Black man-child and develop strategies designed to break the cycle of apathy, despair and hopelessness that pervades many of the urban communities in which Black children are raised.

In the African tradition, education was not only seen as learning facts, figures, names and dates. Education was viewed as a process of "transformation" or change. The goal of education was to develop the learner and, through h/her, to bring about harmony, understanding and enlightenment in the world. As such the educational process went through successive stages so that the learner grew from "one not knowing" to "one who knew" to "one who understood".

Education was governed by a particular attitude and training method. The attitude was one of excellence and high achievement. In order to create such an attitude, the primary or initial focus of training was to develop in the learner personal character, commitment and consciousness. Upon achieving the "attitude of excellence", the training then focused on the installation and mastery of skills (i.e., cognition, computing, comprehension, etc.). The African cultural training methodology utilized the precise techniques of accentuation, association and attribution.

The HAWK training program reclaims the African tradition and has systematically created a training program for young African-American men which is designed to utilize the "attitude of excellence" and the educational goal of harmony, understanding and enlightenment to develop competent, confident and conscious African-American achievers.

In terms of education and developmental efforts, training which results in a willingness to sacrifice in order to achieve; a desire to attain wisdom; and a passion for knowledge, would be consistent with the goal of developing competent, confident and conscious African-American men. Such a training emphasis translates to a developmental process which stimulates achievement, knowing and wisdom. These, high achievement, wisdom and knowledge, if orchestrated properly become the basis for proper conduct and appropriate African-American male behavior. The HAWK Programme was, thereby, developed as an attempt to intentionally and overtly influence the values and moral character of young Black males. It was, in effect, intentionally designed to be a universal prevention-intervention programme that addresses simultaneously the problems of drugs, gang violence, academic failure, low aspirations and poor self-esteem.

When one's behavior is driven by the attitude of excellence, the mastery of skills and a commitment to one community, then there is little desire or motivation to engage in deviant behaviors. With its emphasis on the cardinal virtues, initiatory mastery and codes of proper conduct, the HAWK Federation program promotes positive Black manhood and thereby prevents³ the adoption of behaviors, attitudes and/or values inconsistent with positive Black manhood.

Does the HAWK Program Work?

A HAWK Federation project is currently in operation in one high school in Sacramento, California. Data obtained from the first year evaluation of the HAWK Project point to the general utility of the program in redressing the issues confronting black adolescent males.

³ Without exception, the Office of Substance Abuse Prevention (OSAP) has taken the leadership in programmatically recognizing that culturally consistent projects with an emphasis on "promotion" rather than "prevention" is the only strategy designed to guarantee success in eradicating substance abuse.

For example, data on GPA indicate that 55% of the youth in the program improved their records from the first semester to the second semester. In effect, the data show that the student GPA for the current semester was higher than their cumulative score, (i.e., the average score for the previous two semesters). This would indicate that the overall academic performance in the second semester was better than that for the previous semesters. The improvement in GPA for the students was very important as an indicator of the success of the HAWK project.

The general perspective of the teachers at the end of the first semester was that the vast majority of the students (82%) who participated in the HAWK project were performing below their apparent ability. At the end of the second semester, however, this figure had declined to 33%. This would suggest that the students had begun to be motivated to succeed in the school system. It should also be noted that there is research literature that suggests that those students who are doing well in school are less likely to get involved with drugs and drug-related activity.

In educating and inoculating these young Black males, we attempted through the HAWK Project to re-align them to a value and belief system which was consistent with the positive nature of African people. By reinforcing the positive attributes of Black manhood, the HAWK Federation program "prevents" young Black boys from being susceptible to drug involvement and deviant lifestyles. In terms of the universal prevention aspect of the project, we self-consciously created a project image and interest which would reinforce behavior consistent with High Achievement, Wisdom and Knowledge. We intentionally created images, symbols, regalia, rituals, practices and responsibilities which were designed to help internalize positive Black manhood as represented by High Achievement, Wisdom and Knowledge. The young men in this program have, as a result of the program internalized a "no drug use" philosophy along with the goals of becoming competent, confident and conscious Black men. The positive results of this training project, relative to eradicating deviant lifestyles, suggest that this project should be tested and replicated on a larger scale.

Given the HAWK Project's internalization strategy of impacting on how young Black men feel, think and do relative to proper conduct and positive cultural values and precepts, this project can serve as a direct demonstration of how the promotion of Black Youth development and training can serve as a deviancy/delinquency prevention technique with Black adolescent males.

Conclusion and Recommendation

Mr. Chairman I hope these brief remarks and my written testimony have been helpful. I will simply conclude by suggesting that serious attention be given to the strategy of "health promotion" rather than "disease prevention" and that equal attention be given to the needs of Black men.

In this context and in recognition that community groups, churches, social clubs and fraternal organizations throughout the United States have all come to realize the need for culturally consistent (Afrocentric) manhood training programs; and, given that the several existing programs (eg., . Gary Mendez' Children of the Sun; Jawanza Kunjufu's Zimba Projects; Useni Perkins' Models of Positive Development of Black Youth; Nathan and Julia Hare's Bringing the Black Boy into Manhood, Rite of Passage Program; The Urban Leagues' Adolescent Male Responsibility Network; The HAWK Federation, etc.) all suffer from being "off the national agenda", it is my single recommendation that the Select Committee on Children, Youth and Families support in principle, directive and finance the establishment and implementation of community based and operated Black manhood training and development programs.

Attachments

- **Briefing Specifications on "The HAWK Federation:
A Manhood Training & Development Program"**
- **HAWK Project Profile A Federation of Manhood Training &
Development Programs**
- **Selected Bibliography Relative to Black Men**
- **Prospectus**
Center for Applied Cultural Studies and Educational Achievement
- Resume of Wade W. Nobles, Ph.D.**

Briefing Specifications on "The HAWK Federation: A Manhood Training & Development Program"

What Is It?

The HAWK Federation is a universal prevention-intervention programme that addresses simultaneously the problems of drugs, gang violence, academic failure, low aspirations and poor self-esteem.

By emphasizing the promotion of positive, healthy, strong Black men, the HAWK Federation is a viable, effective and cost-efficient means of prevention and intervention for young Black men. The HAWK Federation was developed by The Institute for the Advanced Study of Black Family Life and Culture, Inc. (P. O. Box 24739, Oakland, Ca. 94623 • (415) 836-3245)

Why Is It Needed?

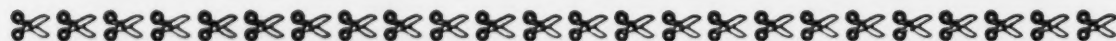
The Black male, like the Black female, is a necessary cornerstone or building block in the healthy structure and functioning of the family and society. As such, the Black male's proper performance of his role in the family and society is an essential ingredient in the viability and preservation of life in this nation. However, the problems experienced by Black men (i.e., unemployment, criminality, substance abuse, etc.) and the lack of services designed to mediate these conditions not only place and define Black men as an "endangered species", but they also foretell of the increasing problems and future devastation for the society at large.

Currently we are seeing a greater involvement of Black boys in all the problems that are antithetical to positive male responsibility to self, family and society. More so than ever before, the development of young Black males in particular needs to be guided and directed and not just left to chance. The HAWK Programme was developed as an attempt to intentionally and overtly influence the values, moral character and positive development of young Black males.

What Does it Do?

The HAWK Federation manhood education and training program instills in young Black boys (1) a willingness to sacrifice in order to achieve; (2) a desire to attain wisdom; (3) a passion for knowledge; (4) positive behavioral practices; and, (5) the internalization of a personal goal to become a competent, confident and conscious African-American man.

The HAWK educational and training program is designed to utilize the "attitude of excellence", "the sense of appropriateness" and the educational goal of harmony, understanding and enlightenment to develop competent, confident and conscious African-American achievers.



Interest Application/Adoption

If my organization would be interested in receiving training as a HAWK trainer and would like more information about implementing a program in my area.
(PLEASE PRINT)

Name Title _____
Organization _____
Address _____
City State _____ Zipcode _____

HAWK Project Profile

A Federation of Manhood Training & Development Programs

Preface

As a Black family Think-tank, The Institute for the Advanced Study of Black Family Life and Culture, Inc. is mandated to address issues of Black human development and transformation and, in response to these issues to engage in research, education and training and development and dissemination. The fundamental guiding principle for the Institute's work is to formally re-introduce into the African community cultural mandates, functions and expectations designed to stimulate the community's production of indigenous processes which have the capacity to resist negative agents and/or prevent the development of attitudes, ideas and/or behaviors antithetical to the African community's own well-being, welfare and viability. In so doing, we engage in the revitalization of the Black community and the re-unification of the Black family by reclaiming, evaluating and applying African and African-American cultural precepts.

The HAWK programme evolved from the Institute's application of this strategy to respond to the need of one local school district to address the issue of deviant Black male behavior relative to teen-age pregnancy.

Introduction

If the educational system is to promote the positive development of the Black man-child then it must participate in if not actually develop pathway(s) of positive development through which the Black man-child passes in order to attain the status of "man" in the community. The critical ecological forces impinging on the Black family are such that the Black parent has the added task of protecting their children, particularly, the man-child, from a hostile environment that has an ever-diminishing capacity to recognize the sanctity of human life. Educating as well as parenting the Black man-child is fraught with additional problems and concerns (i.e., sexism and racism) in a society that denies the very identity and legitimacy of Black manhood. It has been, in this regard, noted that the Black population, and particularly male adolescents, are constantly bombarded by "microaggressions" in which they are hindered in their attempts to realize basic functional imperatives required for normal adjustment and human functioning. The multiple interactional and mutually reinforcing effects of racism, sexism and stress condition young Black men to oftentimes display deviant behavior (hostility, criminalization, gangs, unemployment, sense of worthlessness) and/or opt for addictive escapism (i.e., sexual conquest, drugs, violence, etc.).

The Institute's work on human functioning supports the fact that the substance or foundation of all behavior is a set of 'ideas' which give the behavior licence and direction. Accordingly, the necessary condition for behavioral change is a change in the 'ideas' held to be true by the actors. In order to provide the educational experience(s) that are necessary for the proper physical and intellectual growth and development of the Black man-child, school systems and/or community agencies have to institutionalize a conscious and deliberate process of altering the negative images that are imposed upon the Black man-child and develop

strategies designed to break the cycle of apathy, despair and hopelessness that pervades many of the urban communities in which Black children are raised.

The HAWK Programme was developed as an attempt to intentionally and overtly influence the values and moral character of young Black males. It is, in effect, a universal prevention-intervention programme that addresses simultaneously the problems of drugs, gang violence, academic failure and low aspirations and poor self-esteem.

The Mission:

The sole and singular mission of the HAWK training program is to overtly and intentionally develop competent, confident and conscious African-American men. Through a process of intentionally introducing to these young men the qualities, attributes, attitudes and responsibilities of African & African-American men of Excellence, the HAWK project stimulates in their character the desire to become high achievers and the best at whatever they do. In so doing, the HAWK process aims at developing in each young man (1) something which they do exceptionally well (competence); (2) a belief that whatever the task, they can be successful at it (confidence); and, (3) an awareness of the historical

Purpose of Education & The Role of Training

In the African tradition, education was not only seen as learning facts, figures, names and dates. Education was viewed as a process of "transformation" or change. The goal of education was to develop the learner and, through h/er, to bring about harmony, understanding and enlightenment in the world. As such the educational process went through

Education was governed by a particular attitude and training method. The attitude was one of excellence and high achievement. In order to create such an attitude, the primary or initial focus of training was to develop in the learner personal character, commitment and consciousness. Upon achieving the "attitude of excellence", the training then focused on the installation and mastery of skills (i.e., cognition, computing, comprehension, etc.). The African cultural training methodology utilized

The HAWK training program reclaims the African tradition and has systematically created a training program for young African-American men which is designed to utilize the "attitude of excellence" and the educational goal of harmony, understanding and enlightenment to

The Educational & Developmental Relevance

In terms of education and developmental efforts, training which results in a willingness to sacrifice in order to achieve; a desire to attain wisdom; and a passion for knowledge, would be consistent with the goal of developing competent, confident and conscious African-American men. Such a training emphasis translates to a developmental process which stimulates achievement, knowing and wisdom. These, high achievement, wisdom and knowledge, if orchestrated properly become the basis for proper conduct and appropriate African-American male behavior.

The Cultural & Intellectual Foundations of the HAWK Project

The HAWK programme is based on a cultural and intellectual heritage established by African men and women over four thousand years ago. At the dawn of human civilization, African people developed a society which was based on developing human virtue and mastery. This cultural and intellectual tradition was codified as the **Cardinal Virtues of MAAT** (righteousness, propriety, truth, etc.) and the **Principles of Initiatory Mastery** (mastery of one's thought, free from resentment, etc.). From the beginning of time to the present African-based societies have used various translations of the Virtues of MAAT and the Principles of Mastery to educate and develop their young.

In traditional African-American culture the African cultural and intellectual tradition was preserved and retained as the twin cultural themes of excellence and appropriateness. Combined, the Cardinal Virtues of MAAT, Principles of Mastery, and the Cultural Themes of Excellence and Appropriateness serve as the developmental stimuli for the HAWK programme.

Developmental Stimuli

By developmental stimuli is meant those "ideas" which serve as the "substance of behavior" and its further guidance. Ideas are transmitted or internalized in the form of values, task and themes. The Cardinal Virtues of MAAT, Principles of Mastery and the Cultural Themes of Excellence and Appropriateness are the developmental stimuli used by the HAWK Programme to guide the development of African-American male behavior.

<u>Cardinal Virtues of MAAT</u>	<u>Principles of Mastery</u>	<u>Cultural Themes</u>
---------------------------------	------------------------------	------------------------

Truth Justice Righteousness Propriety Balance Harmony Order	Mastery of One's Thought Mastery of One's Behavior Devotion to Higher Purpose Faith in One's Teacher Faith in Oneself Faith in One's ability Free from Resentment/wrong Free from Resentment/wronged Ability to Tell Right from Wrong Ability to Tell Difference between the Real and the Unreal.	Sense of Excellence Sense Appropriateness
---	---	--

Internalization Strategy

			The overall training strategy is to systematically expose the young men to thinking (literature, folktales, fables, proverbs, etc.) feeling (introspection, values clarification, etc.) and doing (kinesthetics, rituals, drama, etc.) exercises designed to reinforce and inculcate the message and meaning of each developmental stimuli.
--	--	--	--

Training Rationale and Project Identity

Without question, in the realm of psychological functioning, ideas are the substance of human behavior. However, to maximize the idea's power to influence behavior, the idea(s) must be relevant to the people whose behavior one wishes to change. Hence, for this project, the source and legitimacy of the "culturally accurate and appropriate ideas" had to be recognizably relevant to the cultural reality of its participants.

The Project Identity:

From the Sign of Heru, the Hawk, To Avery Brooks' Hawk.

In terms of an appropriate identity for a project designed to culturally realign Black male students behavior with principles of conduct consistent with the highest levels of human functioning, we chose the name HAWK, in part, because our research showed that the Black community, especially Black men, watched the television program "Spencer for Hire" (circa 1987, ABC), in which the actor Avery Brooks portrayed a Black man named Hawk. Upon further analyses of Mr. Brooks character, it was patently clear that the Black community's attraction to the program, "Spencer for Hire", was because Avery Brooks portrayed an image of a Black man who was competent, confident and conscious. Hence, as a

The second reason for selecting HAWK as the project name and identity was because classical African mythology identifies a Hawk as the sign of Heru (Horus), the first known mythical god-hero. Ancient Kemet (Egypt), as the seat of ancient African high culture and civilization, has special relevance for the Institute's manhood training program's. The mythical god-hero, Heru, signified by the Hawk, the ancient cardinal virtues of MAAT and the principles of initiatory mastery, all serve as the bases for developing the foundation of this specific

Accordingly, from the ancient Nile Valley High Culture to the modern land of television, the image of the Hawk has represented and symbolized the highest levels of Black Male functioning.

The HAWK Manhood Training Rationale:

In fact, the substance or foundation of all behavior is a set of 'ideas' which give the behavior licence and direction. Accordingly, the necessary condition for behavioral change is a change in the 'ideas' held to be true by the actors. In regards to changing the inappropriate behavior in Black adolescent males, it was necessary to identify and understand the 'ideas' they hold which give legitimacy and direction to their misconduct. Having accomplished the task of explicating these 'ideas', the deviant 'ideas' must be replaced with appropriate 'ideas' which in turn will become the substance of the desired behavior. Once the appropriate ideas and behavior are provided it is necessary for the socio-cultural reality in which the adolescent male lives to reinforce, encourage and reward the desired behavior. This latter point is most often accomplished with the dual techniques of respect for self and kind (race) and uncompromising discipline.

It is the opinion of the Institute that teenage pregnancy prevention, male inappropriate sexual behavior, gang violence, etc. are cultural phenomena. Hence, the task of changing the inappropriate behavior is, in effect, a task of 'culturally realigning' the student behavior with principles of conduct consistent with the highest level of human functioning. In effect, student behavior which is based on culturally distorted ideas must be realigned with culturally accurate and appropriate 'ideas'.

PROFILES OF COMPETENT, CONFIDENT & CONSCIOUS AFRICAN & AFRICAN-AMERICAN MEN

Historical Profiles

The analysis of historical profiles of African men of Excellence is a core theme in the development of young African-American men. By studying the lives and accomplishments of real African and African-American men, the HAWK training process establishes as real the tradition of Black Excellence and links that tradition to the personal lives of the trainees.

The lives of several African men of Excellence are intentionally selected to match the intent of the particular program enrollees. These, in turn, are studied to demonstrate examples of **Competence, Confidence and Consciousness** as well as the Cardinal Virtues and Mastery of skills typical of African Men of Excellence. Each "Historical Profile", in turn, becomes a stimulus for giving the HAWK trainees especially designed mastery, mental and physical assignments.

Declaration of Competence: Each historical profile is examined in order to identify how the life and accomplishments of this particular African Man of Excellence serves as a "Declaration of Competence". In the analysis of the lifestyle and/or accomplishments of the historical figure, the task will be to explicate the way in which he demonstrated Competence.

As a declaration of Competence, the lifestyle and/or accomplishment of the historical figure must show, as an attribute of African Manhood, the need for excellence in mastering Life's challenges.

Declaration of Confidence: Each historical profile is examined in order to identify how the life and accomplishments of this particular African Man of Excellence serves as a "Declaration of Confidence". In the analysis of the lifestyle and/or accomplishments of the historical figure, the task will be to explicate the way in which he demonstrated Confidence. Confidence is a feeling that permeates the individual's entire life and impacts upon his sense of well-being.

As a declaration of Confidence, the lifestyle and/or accomplishment of the historical figure must show as an attribute of African Manhood, the courage to accept and meet any challenge in life on behalf of one's people.

Declaration of Consciousness: Each historical profile is examined in order to identify how the life and accomplishments of this particular African Man of Excellence serves as a "Declaration of Consciousness". In the analysis of the lifestyle and/or accomplishments of the historical figure, the task will be to explicate the way in which he demonstrated the importance of knowing who one is as a person and as an African man.

As a declaration of Consciousness, the lifestyle and/or accomplishment of the historical figure must show as an attribute of African Manhood, an understanding of one's identity and the recognition of its value in achieving greatness.

SAMPLE OF LEVEL ONE - NINTH GRADE DAILY LESSON PLANS OVERVIEW

- Session # 1: Cultural Understanding Training.
- Session # 2: Establishing HAWK Identity
- Session # 3: Establishing HAWK Identity (cont.)
- Session # 4: Inappropriate Behavior; Sexual Irresponsibility, Drug Abuse, Drug-related Behavior, Gang Violence
- Session # 5: Inappropriate Behavior, (cont.) ; Sexually transmitted diseases, biology of reproduction, self & socially destructive behavior
- Session # 6: Culturally consistent/appropriate male behavior, attitudes, values, Re: Self & Family
- Session #7: Culturally consistent/appropriate male behavior, attitudes, values, Re: Peers & School
- Session # 8: Culturally consistent/appropriate male behavior, attitudes, values, Re: Being an Adult & The Work World
- Session # 9: Culturally consistent/appropriate male behavior, attitudes, values, Re: The Community & The World
- Session #10: Breaking down stereotypes
- Session #11: Developing an Historical sense of Competent, Confident & Conscious Black Manhood - Historical Profiles Research Project
- Discussion & Planning of HAWK "school/community activity"
- Session #12: Developing contemporary examples of Competent, Confident & Conscious Black Manhood
- Rehearsing & Developing HAWK supported "school/community activity"
- Session #13: Initiation/ Rite of Passage into next level & exploration of Future Responsibilities.
- Session #14: Ceremony and celebration
- Note: Each Session will consist of two (2) meetings for two hours each

The HAWK Daily Training Plan

Duration & Time Period: The HAWK Programme is designed to coincide with an academic school year. Each level of training lasts approximately seven months with two-hour training sessions weekly.

Training Design: Each training session is designed to reinforce the development of positive Black manhood. In every session, the Attitude of Excellence and the value of proper conduct (Appropriateness) along with mastery skills are systematically reinforced. Training

Primary Objectives: Each training session has as its primary objective one or more of the developmental stimuli which reinforce and shape behavior. Specific training topics reinforce the overall objective of exposing the

Training Procedures: Each session is governed by written training procedures which identify the internalization strategy to be used, task to be mastered,

Adoption/Replication Procedures

Agencies and/or community groups wishing to establish a HAWK project can do so by contacting:

Director of Education and Training
The Institute for the Advanced Study of Black Family Life and Culture, Inc
P.O. Box 24739
Oakland, California 94623

The Institute's Hawk Programme includes setting up the local HAWK project, training identified agency staff or community personnel to be the on-site HAWK trainers and monitoring and providing technical assistance to the project for the first year.

Typically projects are established with a minimum of Twenty trainees and two trainers. The fee for establishing a HAWK project includes a one time membership fee, cost of training, training materials and twelve months of technical assistance and monitoring. Trainer training consists of twenty-five hours of formal training and evaluation and four follow-up quarterly monitoring and technical assistance site visits

Asante M. and Abdulai S. Uandi, *Contemporary Black Thought: Alternative Analysis in Social and Behavioral Sciences*

*Asante, Molefi Kete, *The Afrocentric Idea*, Temple University Press, Philadelphia, 1987

Baldwin J. The psychology of oppression, in M. Asante and A. Vandt (eds) *Contemporary Black thought*. Beverly Hills: Sage Publications, 1980.

Baldwin, J. Education and oppression in the American context, *Journal of Inner City Studies*, Vol. 1, pp.63-82, 1979.

Baldwin, J. The role of Black psychologists in the 1980's. Unpublished manuscript.

*Ben-Jochannon, *Black Man of the Nile*. New York,: Alkebu-lan Books, 1972

Bulhan, Hussein Abdilahi, *Frantz Fanon And The Psychology Of Oppression*, Plenum Press, New York, 1985

Casanave, N. (1979) Middle Income Black Fathers: An Analysis of the Provider Role. *The Family Coordinator* 28 (Oct): 583-593

Casanave, N.A. (1981) Black Men in America: The Quest for Manhood. In *Black Families*, edited by H.P. McAdoo. Beverly Hills: Sage Publications

Center for Disease Control. (1985) Homicide among young Black Males – United States, 1970-1982. *Morbidity and Mortality Weekly Report* (34) October 18,: 629-33

Clark (X), C. Black studies or the study of Black people, in Jones, R. (ed.) *Black Psychology* (1st edition). New York: Harper and Row, 1972.

Connor, M.E. (1983) Black Male attitudes toward Fathering: A Follow-up Report. Presented at the Western Psychological Association Annual Conference, San Francisco

Daneal, Jealean (1975) *A Definition of Fatherhood as Expressed by Black Fathers*, unpublished Ph.D. Dissertation, University of Pittsburg

Dennis, R.E. (1980) Homicide among Black Males. *Public Health Reports* (95) : 549-61

Dewart, J. (ed) (1989) *The State of Black America*. The National Urban League, New York, N.Y.

Selected Bibliography Relative to Black Men
developed by Wade W. Nobles, Ph.D.

*Diop, Cheikh Anta, *The African Origins of Civilization*. New York: Lawrence Hill and Company,, 1974

*Diop, Cheikh Anta , *The Cultural Unity of Black Africa*. Chicago: Third World Press

Dubois,W.E.B. *The Souls of Black Folk*. New York: Fawcett World Library 1961

DuBois, W.E.B., *African and the World*

Erny, Pierre, *Childhood And Cosmos: The Social Psychology Of The Black African Child*, Independent Publishers Group, New York, N.Y., 1973

Freeman, R. & Holzer, H., (1986) *The Black youth employment crises*. Chicago, University of Chicago Press

Gary, L.E. (1981) *Black Men*. Beverly Hills, Calif.. : Sage Publications

Gibbs, J.T. (ed) (1989) *Young, Black and Male in America: An Endangered Species*. Auburn House Publishing Company. Dover, Ma.

Glasgow, D. (1981) *The Black Underclass*. New York: Vintage Books

Goldfarb, R. W., (1980) *Black Men-Squeezed Out by Affirmative Action*. The San Francisco Chronicle (March 31) p. 19

Hare, B., & Castenell, L. (1985) *No Place to run, no place to hide: Comparative status and future prospects of Black Boys*. In M. Spencer, G. Brookins, & W. Allan (eds) *Beginnings: The Social and Affective development of Black Children*. Hillsdale, N.J.: Lawrence Earlbaum

Hare, B.R. (1987) *Structural inequality and the endangered status of Black youth*. *Journal of Negro Education* 56(1); 100-10

Hare, Nathan & Julia, *Bringing The Black Boy To Manhood, The Black Think Tank*, San Francisco, California, 1985

Hendricks, L.E. and Montgomery, T. (1983) *A limited Population of Unmarried Adolescent Fathers: A Preliminary Report of their views on Fatherhood and the relationship with the mothers of their children*. *Adolescence* 18 (69): 201-10

Hill, R. (1973) *The Strength of Black Families*. New York: Emerson Hall

Hill, R. (1988) *The Impact of Child Support Policies on Black Fathers*. *Black Family Impact Analysis Program of the Baltimore Urban League* (June)

Jackson, J. (1978) But Where are the Men? In the Black Family: Essays and Studies, Edited by R. Staples. Belmont, Calif. Wadsworth Publishing

Johnson, L.B. and Staples, R. (1979) Family Planning and the Young Minority Male: A Pilot Project. The Family Coordinator (Oct.): 535-543

Jones, R.L., (1989) Black Adolescents. Cobb & Henry Publishers. Berkeley, Calif.

Jordan, W. White over Black: American Attitudes Toward the Negro, 1550-1812 (1968) Durham N.C.: University of North Carolina Press

Khatib, S. Black studies and the study of Black people: Reflections on the distinctive characteristics of Black psychology, in R. Jones (ed.) Black Psychology , 2nd edition. New York: Harper & Row, 1980.

Kunjufu, Jawanza, Countering The Conspiracy To Destroy Black Boy, African American Images, Chicago, Illinois, 1985

Kunjufu, Jawanza, Countering The Conspiracy To Destroy Black Boy, Volume II, African American Images, Chicago, Illinois, 1986

Kunjufu, Jawanza, Motivating And Preparing Black Youth To Work, African American Images, Chicago, Illinois, 1986

Malson, M. (1984) The Flipside of Black Families headed by Women: The Economic Status of Black Men. Washington, D.C.: Center for Social Policy

Martin, Elmer P. & Joanne Mitchell, The Black Extended Family, The University Of Chicago Press, Chicago 60637, 1978

Massey, G., et al. Racism Without Racist: Institutional Racism in Urban Schools. The Black Scholar (Nov.): 10-19

McAdoo, J.L. (1981) Black Father and Child Interactions. In Black Men, edited by L.E. Gary. Beverly Hills, Calif.: Sage Publications

McAdoo, J.L. (1981) Black Father's Relationship with their preschool children and the children's development of Ethnic Identity. In Men in Families, edited by R.A. Lewis and R.E. Salt. Beverly Hills, Calif.: Sage Publications

McGee, J.D. (1984) Running the Gauntlet: Black Men in America. National Urban League Research Department

Mendez, Gary (1980). Crime: A Major Problem in Black America. In the State of Black America, 1980, New York: National Urban League. p. 224

Mercy, J.A., Smith, J.C. and Rosenberge, M.L. (1983) Homicide among Young Black Males: A Descriptive assessment. Paper presented at the Annual meeting of the American Society of Criminology, Denver

Myers, L. Oneness: a Black model of psychological functioning, presented at the 14th Annual Convention of The Association of Black Psychologists, Denver, Colorado, 1981.

Nobles, W. W.. African science and Black research: The consciousness of self, in L. King, V. Dixon and W. Nobles (eds.) African philosophy: Assumptions and paradigms for research on Black people. Los Angeles: Fanon Research and Development Center Publications, 1976a.

Nobles, W. W.. Extended-Self: Re-thinking the so-called Negro self concept, Journal of Black Psychology, V.. 11, No. 2, February, 1976b.

Nobles, W.W., 1984) The Psychology of Black Boys Becoming Fathers: The Male Side of Teenage Pregnancy. Final Report. NIMH, Department of Health and Human Services. Washington, D.C.

Nobles, W. W.. African consciousness and liberation struggles: Implications for the development and construction of scientific paradigms, Part I", Journal of Black Studies, Vol. I, November 3, Fall 1985, San Francisco State University, Black Studies Department

Nobles, W.W. African Psychology, A Black Family Institute Publication, Oakland, California, 1986

Nobles, W.W. The KM EBIT HUSIA: Authoritative Utterances of Exceptional Insight for The Black Family, A Black Family Institute Publication, Oakland, California, 1985

Osten, P. (1979) Find Black Men Most Likely to be Shot by Cops. Chicago Sun-Times (May 16) p 4.

Perkins, U. E, Harvesting New Generations: The Positive Development Of Black Youth, Third World Press, Chicago, Illinois, 1986

Peters, M.F. (1981) Parity in Black Families with Young Children: A Historical Perspective. In Black Families, edited by H.P. McAdoo. Beverly Hills, Calif.: Sage Publications

Romelle, B. (1971) Factors Related to Conceptions of the Male Familial Role by Black Youth. State College, Mississippi: Mississippi State University Press

Rosenthal, R., Bruce, B., Dunne, F and Ladd, F. (1976) Different Strokes: Pathways to maturity in the Boston Ghetto. Boulder, Col.: Westview

Staples, R. (1975) To Be Young, Black and Oppressed. The Black Scholar (December) 2-9

Staples, R. The Urban Plantation: Racism and Colonialism in the Past Civil Right Era. The Black Scholar Press

Staples, R. (1982) Black Masculinity: The Black Man's Role in American Society. The Black Scholar Press. San Francisco, Calif.

Stuckey, Sterling, the Ideological Origins of Black Nationalism. Boston: Beacon Press, 1972

Taylor, R. (1976) Psychological Development of Black Youth. Journal of Black Studies (6); 353-372

Turner, R. (1951) The Relative position of the Negro male in the Labor Force of Large American Cities. American Sociological Review 16(4) August

Vontress, C. The Black Male Personality (1971) the Black Scholar, June: 10-17

White, Joseph L., The Psychology Of Blacks: An Afro-American Perspective, Prentice-Hall, Inc., Englewood Cliffs, New Jersey 07632, 1984

Wilkerson, D. and R. Taylor (eds) The Black Male in America. Chicago: Nelson-Hall

PROSPECTUS

CENTER FOR APPLIED CULTURAL STUDIES AND EDUCATIONAL ACHIEVEMENT

THE CENTER CONCEPT

It is proposed that a **"CENTER FOR APPLIED CULTURAL STUDIES AND EDUCATIONAL ACHIEVEMENT"** be developed as a University-based educational research, development and training center which is devoted to the identification, explication and application of culturally consistent educational pedagogy and praxis relative to African (Black) American educational excellence.

CENTER MISSION AND GOALS

The Mission: The fundamental and primary mission of the "Center for Applied Cultural Studies and Educational Achievement" will be to systematically and continually:

- (1) study the generic problems and issues which impact on the educational success of African-American students;
- (2) determine the cultural and systemic requisites necessary for the effective education of African-American students;
- (3) engage in an on-going identification, evaluation and replication of applied culturally consistent educational techniques, methods, practice and programs relative to African-American educational excellence;
- (4) develop authentic and/or innovative strategies, methods and techniques of effective culturally consistent educational applications; and,
- (5) design and implement a procedure and/or process for the institutionalization of proven culturally consistent educational praxis at every level and aspect of the African-American educational experience.

First Year Developmental and Organizational Goals:

- (1) design and/or create the requisite organizational structure, operational functions and institutional relationships necessary for establishing and/or obtaining support for the Center's permanent institutional existence;**
- (2) Design the center's organizational structure, operational procedures and 5-year development plan;**
- (3) Conceptualize and prepare major funding proposals; and,**
- (4) Establish a statewide and national network of scholars and practitioners committed to Applied Cultural Studies and African-American Educational Excellence.**

First Year Operational Goals:

- (1) Identify and determine the cultural and conditional requisites necessary for African-American educational access and success with the standard core and categorical educational programs; (2) Develop and/or design a system for monitoring and evaluating the education of African-American children in the California Public School system; (2) Design and/or adopt a system for recording, retrieving and analyzing African-American post-secondary educational performance and involvement data; (3) Design a plan for examining, evaluating and replicating successful African-American educational techniques, methods and programs; (4) Develop and design criteria for assessing educational excellence with African-American children; (5) Develop a system for identifying and retrieving model systems of effective educational practice relative to African-American children; (6) Catalog and coordinate the identification and implementation of the skills, theories and insights of African-American educational thinkers and practitioners; (7) Visit and/or review exemplary models of culturally-based educational systems and/or programs; (8) Identify the complimentary domains of educational and cultural practice relative to educational excellence; (9) Develop methods and procedures for testing and/or evaluating specific educational prototypes and/or non-traditional methodologies and materials relative to culture and educational excellence; and, (10) Develop a plan for establishing on-going teacher training relative to the pedagogical applications of African and African-American culture.**

THE NEED AND JUSTIFICATION:

Available data indicate that the African-American community is facing an educational crisis throughout the nation. In California, a state which is rapidly becoming a "minority-majority" state, the situation is just as distressing. Across the state, in every school district, African-American students, on the average, are scoring below the national average in all subjects and across all grade levels. For those who succeed to higher education, the condition varies very little. Clearly, the importance of maximizing the educational potential and success of California's African-American youth is obvious. Failing to educate African-American children has resulted in clear and preventable economic strains on this society. However, to continue to fail to fully educate African-American children will most assuredly guarantee the creation of a disenfranchised caste and a system of educational apartheid in America.

The educational process, in fact, requires and utilizes an unstated "cultural schema" for the transmission of knowledge and understanding. In effect, the educational enterprise has a "cultural integrity". As such, if the cultural integrity of the educational process and the cultural schema or integrity of the children to be educated are not in line with each other, then the ability of the educational system to reach its fullest potential is retarded or limited.

Given the historical continuum of educational excellence that was rooted in the African and African-American cultural context, the educational success of African-American children may be tied directly to the "cultural integrity" of the educational experience. Accordingly, the application of a culturally consistent pedagogy and praxis may be critical to the resolution of the educational crises of African-American children. It is highly likely that the utilization of African and African-American cultural precepts in the education of African-American children can turn around the current condition of educational failure.

CONTACT:

Persons interested in receiving additional information about this project should contact:

Professor Wade W. Nobles
The Black Studies Department
School of Ethnic Studies
San Francisco State University
1600 Holloway Avenue
San Francisco, California 94132
(415) 338-1495 or 1054